killed an innocent man instead of the man who was guilty. The relatives of the innocent man who had been so unfortunately murdered decided to take revenge, without considering that his death was caused by mistake rather than through malice. They reddened cotton with blood from the man who had been murdered and placed it with human bones. It was immediately seen that the murderer began to lose his healthy appearance. After a gradual decline in health and wasting away over a span of two years, he died just as he was planning to come to Guadaloupe and receive baptism from Father Raymond [Breton] who was staying there at that time.

The Caribs have ugly little dolls of cotton, and it is said that the devil speaks to them through the doll's mouth. They throw them into the sea when they plan to take a sea journey and if they sink to the bottom it is a sign of storm and of risk. If they float on the water it is taken as certain prediction of fine weather.

Mr. du Parquet, Lieutenant General for His Majesty in Martinique, assured me that the Caribs of the island had found in the caverns certain idols made of cotton and shaped like men. They had small grains of sea savonet in place of eyes and wore a kind of cotton cap on their heads. The Caribs affirmed that these were the gods belonging to the Igneri whom they had massacred. But no Carib dared to enter that cavern, and they trembled with fear when they approached it.

Mr. du Parquet having heard about it sent some of his people with the order to take these idols out and bring them to his house. The Caribs found out about the plan and were so terrified that they told their fears to the French who became uneasy, [with the result that] the first two to step into this cavern passed out in a faint. They were carried out half dead and the others dared go no farther. A little later braver people were sent who had not talked to the Caribs, and they entered the cave and secretly removed the idols.

These idols were the cause of a strange adventure which happened to a captain from St. Malo. Mr. du Parquet put the idols into a wooden box and gave them to this captain, without telling him what it was. He gave him [the captain] the order to send the box to the late Duke of Orleans with letters which he also gave him for this Prince. This poor captain, having been unlucky enough to be captured by a frigate out of San Sebastián, was taken to Spain. The

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

726 attack, but usually they returned home, carrying the corpses to be buried
727 there. If the enemy were defeated, they pillaged the village and roasted and ate the enemy corpses on the spot, keeping only some of the bones as trophies. They bound all prisoners and carried them back to the home village.

Each warrior kept his female captives and her children as slaves, incorporating them in his family. The male captives were tortured, killed, and eaten at the feast celebrating each victory. For 5 days beforehand each prisoner was kept without food in the house of his captor, bound onto one of his hammocks. Then he was brought into the carbet, where the villagers had assembled. They thrust burning brands into his sides, cut his flesh and rubbed in pepper, and shot his body full of arrows, trying (usually without success) to make him cringe. Then one of the old men of the village dispatched him with a club. The *Carib* cut up his body, washed the flesh, and roasted it, catching the fat in gourd containers. This fat was kept by the chiefs, who used it to season the food during later feasts. Some of the flesh also was kept until later, but most was eaten then with many signs of enjoyment. The most courageous warriors received the heart, the women the arms and legs, and the other men the rest of the body.

At this time the chief recounted the exploits of the warriors, and they took the names of the enemies they had killed. A sponsor was chosen to present the new name, and he received gifts of ornaments in return. At this time, too, the fathers gave their daughters to the successful warriors to be their brides.

ESTHETIC AND RECREATIONAL ACTIVITIES

532 **Art.**—The sculpture of the *Carib* was not so well developed as that of the *Arawak*, but they did fashion images of their maboya (evil spirits) from stone and wood for use as amulets and as adornments to the sterns of pirogues. They also carved small dolls of wood for the children and engraved biomorphic and geometric designs on clubs and gourds. There are petroglyphs in *Carib* territory, but they were probably made by the *Arawak*. Painting was done on canoes, hammocks, and gourds; as in the case of engraving, the designs were either biomorphic or geometric.

526 **Games.**—The *Carib* were fond of wrestling and of boat races. When wrestling, the two contestants hold each other by the upper arms while each attempted to throw his opponent to the ground.

527 **Feasts, dances, and music.**—Carib feasts were held frequently: To decide upon warfare; to celebrate victories, the birth of the first male child, or cutting the children's hair; to initiate a new warrior; to observe clearing of new fields, cutting down trees to make a new house, launching a new vessel, or recovery from a disease. They were organized by one

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

532
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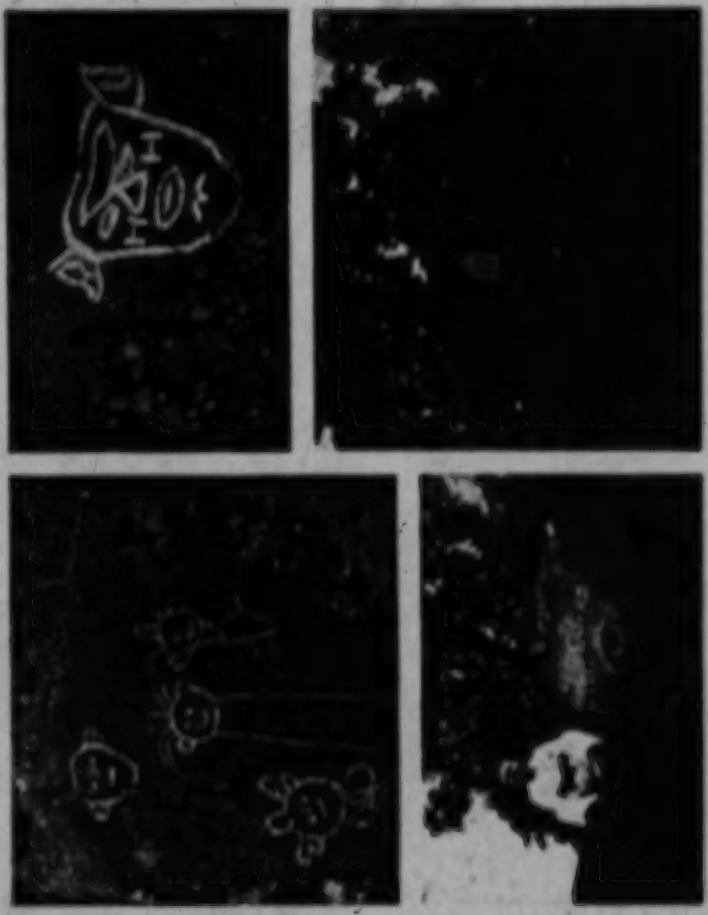

[p. 159-F]

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

garments, occasionally, and beads. . . . The Guiana Indians still make fire by rubbing two sticks together; they make baskets similar to those now made by the West-Indian Caribs, as well as cassava sieves, *matapies*, or cassava strainers, and other articles of the Indian economy. . . . Cotton is preferred by the Caribs to all other fibers. They still use the *tiki*, or wooden war-club, the only aboriginal weapon now in use. . . . The celebrated curali poison is made chiefly by a single tribe, the Macusis, and particular Indians. . . . In the shell mounds, the objects found resemble those from the West Indies; and human bones have been found split open, as if for their marrow. Of aboriginal art, as shown in paintings or carvings, there are few traces, the petroglyphs being few and very rude in design and execution. . . . One practice still prevails among the Caribs of which we find no trace in the island: that is *couvade*, or male child-bed, when the man, at parturition, takes to his hammock, where he stays for days, and even weeks (if he be delicate), and is fed on gruel, abstains from smoking, and is comfortably coddled, while the poor woman attends to her hardly-interrupted domestic duties. In conclusion, as to the religion of the Guiana Caribs, it is a pure animism; every Indian believes that he himself, and every human being, consists of two parts, a body and a soul, or spirit; and moreover, that all other objects have the same qualities; the whole Indian world swarms with spirits, good and evil. They do not believe in a spiritual hierarchy,—only in spirits that are, or once were, situated in material bodies of some kind,—and no apotheosis has of these made gods, or a God. . . . The Carib name for God, *Tamosi*, means the Ancient One. . . . As to scientific acquirements, the Indian, now, as in ancient times, is without even the rudiments of scientific thought . . ."

CARIB PETROGLYPHS, IMPLEMENTS, AND POTTERY. Were it not even that we still have evidence of the existence in the Carib area of Indians who dwell here, in the con-

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

tinued presence of their descendants, we should still be enabled to judge somewhat of the state of their civilization by their remains. I have mentioned the existence, in the island of St. John, one of the Virgin group, of rock-carvings; near the other extreme of the Caribbean Chain, in the island of St. Vincent, in latitude 13 north, 5 degrees farther south, are several of these strange rocks. I have seen some half-dozen of these petroglyphs, in that island, which I visited three, and fifteen, years ago. Also, in the island of Guadaloupe, in latitude 16, are several others of similar character. Those that I photographed were all near the very spot where Columbus discovered the first Caribs, at Capes Terre, and near Three Rivers, island of Guadaloupe. The incised figures represent, rudely, heads adorned with plumes; and other characters are found which cannot be adequately described. These petroglyphs are indubitably of Carib origin, being found only within the Carib area; and so far as I am aware, few, if any similar, have been seen in the larger islands. The characters which do not rise to the dignity of hieroglyphics or ideographs, have no coherent sequence or continuity, only a general resemblance. It would be interesting to gather all these and submit them for study to a competent body of ethnologists but I doubt if great results would be obtained.

More abundant and conclusive in their testimony, are the numerous minor objects of Carib art and workmanship, which have been, from time to time, gathered in the various islands. In that same island of Guadaloupe exists to-day, what is, perhaps, the largest and most nearly complete collection of Carib implements in the world, gathered together and owned by a learned collector, M. Louis Gosse. It is described, with numerous types delineated, in the *Smithsonian Report* for 1884, by Prof. Mason, to whom the world is so deeply indebted for valuable monographs on kindred subjects.[1] I myself saw the collection,

[1] "Smithsonian Report," Washington, D. C., 1884, pp. 731-807.

If fish forms such a large part of the diet of the Caribs, it is because boating and fishing have always been a favorite occupation for them. The canoes which they still use today are hollowed out from the trunks of large trees, particularly the gum-tree, the giant of the forest. The word canoe is, moreover, like the word hammock, a word of Carib origin, imported into Europe by the Spanish. These boats are today used only for fishing, but formerly the Caribs—who are excellent seamen and even have, according to certain writers, some notion of the stars and know how to calculate time and the seasons—ventured quite far out to sea and went easily from one island to another. They were, besides, admirable swimmers, righting their canoes when they capsized, while the women kept afloat in the water, carrying their children at their breasts.

Their weapons for hunting and war were formerly bows and arrows, with tips carved from fish bones or tortoise-shell and often poisoned with the juice of certain plants. Of an unequalled skill from childhood in handling bows and arrows, the Caribs quickly became as adept at using guns when they were given them. The club, called bouton or boutou was also a powerful weapon in their hands. It was often carved and the hatchings were painted in various colors. As for the war hatchets of polished stone, found in the excavations on Dominica /140/ and other islands, they seem rather to have belonged to the Taínos than to the Carib (1). These hatchets bear a

1. Beuchat (H.) Manuel d'archeologie americaine /Manual of American Archeology/. Paris, 1912.

great resemblance to those found in the Guianas and in northern Brazil; there is a fine collection of them in the Museum of Rouen.

The arts seem to have been very little developed among the Caribs of the Antilles, but some crude drawings or petroglyphs found on the rocks in the islands which they inhabited have been attributed to them, particularly in the vicinity of the town of Trois Rivieres, in Guadeloupe, and in the island of St. John.

Of naturally cleanly habits the Caribs bathed every day in the sea or in the rivers before staining their bodies with rocou. They have retained the habit of taking frequent baths and this hygienic care has protected them from a great number of illnesses; yaws, which is very common among the blacks of the Antilles, is rare in the Carib population.